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विजाव [illegible] यनमक्षचापनम गौंभुमत्रिकलपमवक्षिनीगिरिर्कि ॥०·९॥
[illegible] कियमाणं ऊः क्रितः ॥ अथ [illegible] कुम्भ मिश्र [illegible] एवमुक्तम ॥
[illegible] मन्त्रा [illegible] मापिलीकमल [illegible] : मरमुयकु
[illegible] मापे मकिनीनमीम। मरवीम्नवा कंमा
रमक्षुनिवानतामं। विरु [illegible] नयाग भेमा [illegible] यल्लेमत्रः विमिनु [illegible] मांउं
ममाममविनामा [illegible] कुमिकुना मम्नमम किनीनमीम। [illegible]
नानावक [illegible] अय [illegible] यम्पर: [illegible] नाक्ति वीमिवम
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भं [illegible] नयाक्षिमे [illegible] नयाः [illegible] कुवलकुलाकिनुवामनः [illegible] यघयीपरवा
कनु कालमकाकिनीनमीमा [illegible] रियकाक्षावाक्षर: उमयाविमा
लाकिमनयुः मनिरक्षः [illegible] तमियाताः [illegible] पामयाः मयर
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पाम्नूवक्षनिवयवनानां कामिम [illegible] नमनां कामिम्नलितमालिनीमा कामिलु
नयमा कीलायमम काकिनीनमीमा मनेकिवमुयमनः [illegible] क्षिप्रः मवा
कत्रिकलु [illegible] विक्षा [illegible] यम्नमिन्नु [illegible] ममकाकिता [illegible] मवमः मापि
कुंभादमनमहेमनवमन्नवानां। विपुलकल्पमे: [illegible] मनमा [illegible] नित्यविके

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नयमं। किमस्य गतमेकं कर्तुं न विद्यापायाभिमान्यत्र कश्चित्त्रापवल्लपदं कैकुर्वीमि सूलकृया।
कश्चिन्नन्तनगनुर्गोत्र क्षेमागतं नकुलम कश्चिद्गुरुदेशि मम कश्चित्कुलान्विवरज्ञं कश्चिन्मृ
पानानुभपग्नानविमूवपम् कश्चिन्नगमतीति ज्ञः कुमावाकोतीयत्तेः अमकर्यनाते
जिल्लेके नितिसगत्थसुति कश्चिन्नन्तकायत्तिकानुकाणत्रयमवम् अनकतुमनलानन्तकुयः
पणि[illegible]तिः सानुस्तुतिस्वमप्यवारिजुमानस्यनवुपाः वन्धिमा श्रीकिकी मूल ननिङः
वत्सयन्निन्ति कश्चिन्न जयमतिंग्मन तुपाम्रमल्लकुमानं। उन्नयेकायंत्रवान्निं मुक्तामाविसि
लनम्। कश्चित्कुलमसमायं मजवाभीन त्समापुत्रः यिवन्निमसिंगनाम कुलजन्ठलनानिन क
श्चित्थितो भीमृत्रकृतिं वनुमनन्नवद्धठ पितामहानामपि वाक्कुमउल्लपणैः स्वमान्नन्यपा
तीनाचित्र यन्नामकान्स्मुनीत्। मूल्लागल्लु मूलकश्चित्सुनियोन्नपनिकमम कश्चिन्नवंत्रवेद्ध
मकैतानामिताप्यव कश्चिन्नामंसमान्नहेहहह भंमपग्मि कश्चिन्नवांस्तुनानांस्तुतेलय
त्रिकवामूतः मस्तूकमनन्नवन्लामकानमनननानि कश्चिन्नवानन्नतुनुवक्तुकानकानि
त कश्चित्राम्नुवकुतपास्त्रायकनानि कश्चित्तुनावरूनतियाणकुः पनितंयथा उ
पंक्षत्रिपूजीना कामयानमिवचिनपः यवान्निमाण्यसनको यन्त्रात्पयमपरिज्ञः सिद्धा
त्रुणीविनिकन्थिकश्चित्तुत्मानन्निताः उपायनमलवन्द्विहरसनरायणानम। कामन्दुदका
मंसयोनियन्नमवतन कश्चित्तवानिनेमाणः मवयकुविमायमः ज्ञानायनानाविक्रान्त
वृपामहमनानिनाः कश्चिन्नकृमनकाननपतिमानतिमा न्नुमिः तल्लीनस्तामूलतुम्नन
कः मन्तापनिमुव कश्चिन्नलन्सुनकेमसवतनमयपेमित्रमां मंस्रामुकाल्नस्यातुहंसमामिनवि

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मन्त्रात्मकं तन्त्रालिङ्गं व्यभिचारकत्वम्। विषयं यत्र अन्तरायि यत्नाय कोपहतम्। तमहं श्रुतियथा
मिति जितेन्द्रियमित्यनुकल्प्यम्। महान्तं महत्त्वं पाप्मनं युक्तमित्यपारकम्। नाहं तत् श्रुतिलक्षणमिदमुद्ध
तमसा च तत्त्वम्। तलम्ब्लाम तन्त्रमात्रं तारन्तं कान्तत्रीकन्यम्। मामिन्द्रं श्रुतियेन तमतेन तसमसुधात
म्। तद्वा रागानन्तकं तत्त्वमवचक्षानुपापानिनम्। किं वक्तृभिन्नकं मध्यतन्तं तु कुमधुपान्तुश्रितनम्। गाह
त्वक्रान्तानिश्रुतेः पूर्वानिवर्णतः नानिकः परिवक्तुमसमुचेनितयानामिनः तथा दंसक्रमन्ति
स्वं किंमयान्तं कथियति तन्त्रात्मान्तिमानमनिभेकं यद्यवायेकतः उपानाश्च नकान्त्रं तमना
सावुक्रमत्रागुमसमामीलमन्त्रपन्नालीवेन्नुपत्तिनायस्यः तन्त्रःमनेश्रुतिकः तद्वै मिथ्याश्रुतिसुरः
कथं लमासेन तं तु स्वतन्त्रं तु नमन्तश्रुतानः किन्नमानि तु कुहानाममानमानवृत्तिना हृतुपमाकमेना
कं मं कतेनमकश्रिताः रस्त्रेवं यपरियान्याधानमश्रुत्वेनच्यपञ्चात् तत्पुवं रवर्णकं म वं यमहद्दकानित
तेमयाः मूलस्त्रुतानानिवतः पानवमन्ततः भगीवत्मयुक्तमेन तत्सकं पानित श्रुताः गातव
स्तूभूतकं तु तु कमकं तावागांतान तन्तंमानान्येवापानुलत्तेवाधिमेषिलम्। श्रुतयं यमकं पूते
सन्ततमतत्तनीमित यतं यथायमाश्रयान्तुकं भावीरः श्वतंतमयि मयतं यलपक्षा तुपाकंनिकते
या तेतवमक्ताभिमुक्तवक्तः मतानिप्यानुरक्षितानुवाक्त्वा मसीक्ष्यतामं नाविन्यान्तेकं मं कं तं वक्तु
वाचक तत्वात्मनेतः॥ किं कं तत्काव्यमवितश्रुतानाम्॥ ५॥ ॥०३॥ ॥ तत्रक्तः श्रुतिं तवावकं पमा
तमकितं कितम्। पतश्च वालितमामे तितत्तेन गतायुधा। तं निश्च तमिवाविलिंग मतते यभिकाश्रुत
मातक्तवान्तं तलीमित्युत्तुमयमानुमितवन्नलमा। पथाकं तुगानं यतं कमतीतकितमतनमका। कपिकितु ।वे५।
मनानमतुष्टवान्नितमतुबीजा। एक्षुलकं मकामं सामसयं रायिलो किकम्। सविष्णु यकुबवात्मा

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किंच जाग्रत्स्वप्नयोः बोधाभासविडंबना चिदाभासव्यवहारः सुप्तौ तु चिदाभासलयात् शुद्धबोधः कूटस्थः जाड्यमज्ञानं प्रकाशयेत् सुषुप्तिसमये सर्वलये पि कूटस्थचैतन्यं निर्विकारं तथा तिष्ठतीत्यर्थः नहि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यते ऽविनाशित्वादिति श्रुतेः सुप्तोत्थितस्य सुखाज्ञानयोरनुभूयमानयोः परामर्शदर्शनाच्च ॥ संप्रति हस्तप्राप्यमिव कूटस्थचैतन्यं जाग्रत्यपि दर्शयति जागरे इति जाग्रदवस्थायामपि बुद्धेस्तूष्णींभावः शुद्धेनाविकारिचैतन्येन कूटस्थेन भास्यते बु

मू॰ जाग्रत्स्वप्नयोरेवं बोधाभासविडंबना सुप्तौ तु तल्लयाच्छुद्धबोधो जाड्यं प्रकाशयेत् ४
जागरे पि धियस्तूष्णींभावः शुद्धेन भास्यते धीव्यापाराश्च तद्भास्याश्चिदाभासेन संयुताः ५

निर्वृत्तिकमन्तःकरणं शुद्धचैतन्येनानुभूयत इत्यर्थः सवृत्तिकान्तःकरणस्य चैतन्यद्वयावभास्यत्वमाह धीव्यापारा इति तद्भास्याः निर्विकारचैतन्यभास्या धीव्यापाराः बुद्धिवृत्तयश्चिदाभासेन संयुताः धीस्थजीवेन सहिताः भास्यन्ते सवृत्तिकमन्तःकरणं निर्विकारसविकारचैतन्याभ्यां भास्यते निर्वृत्तिकमन्तःकरणं केवलेन निर्विकारचैतन्येनैकेनैव भास्यत इत्यर्थः ५॥

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तृतीयोपाधिमाह अज्ञानमिति अनाद्यनिर्वाच्यमज्ञानं कारणोपाधिः स्यात् यज्ज्ञानार्थं एतदुपा
धित्रयमुपदिष्टं तत्त्रयस्थितं शुद्धब्रह्मस्वरूपं निरूपयति साक्षीति साक्षात् ईक्षते सो साक्षिबोध
आत्मानं मतिकूटगुहाप्रविष्टमित्यादिश्रुतिप्रसिद्धपरमार्थसत्यः परमानंदघनः प्रत्यगात्मा कूट
स्थः तेषां सर्वेषां ज्ञानां त्रयाणामुपाधीनां विभासकः सत्तास्फूर्तिप्रदत्वेन प्रकाशक इत्यर्थः एवं
शुद्धात्मनः स्वरूपमुक्त्वा संसाराभिमानवाहकस्य जीवात्मनः स्वरूपमाह बोधाभास इति स्वरूप

अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः बोधाभासो बुद्धिगतः कर्ता स्यात्पुण्यपा
पयोः २ स एव संसरेत्कर्मवशाल्लोकद्वये सदा बोधाभासात्स्वशुद्धबोधं विविच्याद्यति
यत्नतः २ ॥ राम

नः पुण्यपापकर्मणां कर्ता स्यात् २ किंच स एव
प्रतिबिंबितश्चिदाभासः सापिष्टा
जीवात्मा प्रारब्धकर्मवशात् इहामुत्र च सुखदुःखभोक्तृत्वादिरूपं संसारमनवरतमनुभवति अतः बो
धाभासात्संसारिणः जीवात्स्वशुद्धबोधं कूटस्थं श्रुतिप्रयत्नेन विविच्यात् परमार्थसत्यपरमानंदघने सा
क्षिणि अविद्याकल्पितमुपाधिजातं साक्षात् मिथ्याभासत्वात् नास्त्येव तस्मात्स एव तत्परमार्थसत्यः के
वलः विद्यात् इति विवेकदृष्ट्या शुद्धमात्मानं जानीयादित्यर्थः २ ॥ राम ॥

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CC-0 Ayaz Rasool Nazki Sharada Collection. Digitzed by eGangotri

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भगवानित्युत्पत्यादिषट्कं १४३ नादबिंदुकलानादादित्रयं १४४ संवृते गलविवरे यत्कंठनिनादनकरणं स नादः अनुस्वारो बिंदुः । २ नादैकदेशः कलेत्यर्थः ३ तथा च संगीतरत्नाकरे ब्रह्मग्रंथिप्रदके वेदान्तशास्त्रे श्रुतिवचनमनुसृत्य व्याख्यातं एवं सनातना ॥ संतीति शक्तिपादिनं संप्रत्यया वादोनिरूप्यते अथ स्थानमात्रयथावशेषेण समयवार ॥ तथा च सर्वरूपं च रहितं अहमस्मीति प्रत्यगभिन्न ब्रह्मज्ञानात् मुक्तिरिति सिद्धं इति सन्न्यासप्रकरणं समाप्तम् ॥ ॥१॥

प्रकृतिः अज्ञानी रो ३ प्राणोद्यमनाः अमृतः सच्चिदानंदमात्रः मनसः साक्षी बुद्धेः साक्षी साक्षात्तमसः साक्षी सर्वस्य साक्षी १ श्रीगणेशाय नमः आख्यातिमतं सांख्यप्रभाकरयोः अन्यथाख्यातिमतं भाट्टवैशेषिकयोः सत्ख्यातिमतं मायविकस्य आत्मख्यातिमतं विज्ञानवादिनः असत्ख्यातिमतं शून्यवादिनः अनिर्वचनीयख्यातिमतं वेदान्तवादिनः ५ सत्वरजस्तमोगुणात्मिका शान्तिरूपकृतयः तत्र शान्ति स्वभावमोदार्य वैराग्यप्रचयोरस्त कामलोभक्रोधतत्सामूढमोहो भ्रान्तिः एतासां वृत्तीनां हृदये स्फुरणं तद्रूपं तत्स्वद्रष्टा साक्षी अनन्तोऽहमिति हृद्यान्वियः अंतरीयः सविकल्पकसमाधिः १ वृत्तीनां त्रिगुणात्मक नादसंगोऽहमिति शब्दान्वियः अंतरीयसविकल्पकसमाधिः २ हृदये तयोर्विकल्पयोरस्फुरणं असंशज्ञानसमाधिः स एव निर्विकल्पक इति चोच्यते ३ अथ बाह्यस्तु घटादिकस्य द्रष्टा साक्षी अनन्तोऽहमिति दृश्यान्वियः सविकल्पकसमाधिः ४ सूर्यादिकानां संगोऽहमिति शब्दान्वियः ५ एतदुभयविकल्पास्फुरणं निर्विकल्पकसमाधिः । ६ अन्तरस्तु

= द्वयात्मातत्थानि द्वाद्याल संगृ यवच अग्नेः पंचगुणाः प्रोक्ता स्तथैवांशाः प्रकीर्तिताः यावनं चलनं चैव ॥

लादितो ष संपादितनतापः शारीरः १ असूयामदमात्सर्यादि संपादित चित्तव्याकुलत्वेनमानसतापइति वि
भावनीयं तत्त्वयतापः १ अतिशायनतापः २ साहसपतननतापइति स्वर्गीलोकनतापत्रय २६ यथा स्वार्जितधनत्वयेनमनो
विचारात्मकतापः तथा पुण्यकर्मत्वये पुनः पतनभीतिजन्यताप एव तत्वयतापः १ स्वर्गलोकगमन समये स्वापिकत
र देवनास्थापितलोकदर्शनमेवातिशयतापः ५ पुण्यकर्मत्वयानंतरं तत्रेन्द्रस्वरकोटिभिः मुद्गर स्थूल प्रहरणेनकं
पितसर्वांगपतनं स्वर्गलोकसाहसपतननतापइतिबोध्यं अथपंचसप्ततिगुणाकथ्यंते अस्थिमांसनखचानाडी रो
मं चैव तु पंचकं पंचतितिगुणाः प्रोक्तास्तथैवांशाः प्रकीर्तिताः लालामूत्रं तथा स्वेदं शुक्रं शोणितमेवच अपांय
च गुणाः प्रोक्तास्तथैवांशाः प्रकीर्तिताः ॥ ऊं चनं च प्रसारणं वियोग स्तनितितेयं वायोः पंचगुणा इतिरागद्वेषोभ
यं लज्जा मोहस्तनमसलया इतियंचगुणा प्रोक्तास्तथैवांशाः प्रकीर्तिताः इतितयाच्छपृथिव्याः शाद्ध स्पर्शरूप
रसगंधात्मकं पंचगुणाकत्वेनशाह्लादिपंचगुणसंबोधिनः पृथिव्यापंचविंशतिगुणाः अग्माः एकैकस्य शाद्ध गुणादे
रूपाकोक्तपंचविंशगुणाकत्वकथनात्तथाच पंचविंशतिगुणाः २० अग्नेः पंचदशगुणाः १५ वायोर्दशगुणाः १०
आकाशस्य पंचगुणाः ५ इत्याहत्यपंचसप्ततिगुणाइतिसुधीभिर्विभावनीयं २५ श्वेतपीतरक्तहरितकृष्णमां
जीष्ठ भेदेनरूपं षड्विधं २८ प्रीतोष्णमृदुकाठिन्य भेदेन स्पर्शश्चतुर्विधः २९ सुगंधदुर्गंधभेदेनगंधोद्विविधः
१० प्राणइन्द्रनीलवर्णः १ अपानवायुर्हरितवर्णः २ व्यानः कपिलवर्णः ३ उदानवायुस्तडिद्वर्णः ४ समानः
नीलवर्णः ५ नागवायुपीतवर्णः ६ कूर्मश्वेतवर्णः ७ हकलः अंजनवर्णः ८ देवदत्तस्फटिकवर्णः ९ धनंज
यइन्द्रनीलवर्णः १० इत्याहत्यनववर्णाः १४ ऐश्वर्यस्यसमग्रस्यवीर्यस्ययशसः श्रियः ज्ञानवैराग्ययोश्चैववर्णा
भगइतीरणात् इत्यैश्वर्यादिषट्कं ४४२ उत्पत्तिं निधनं चैव भूतानामागतिं गतिं वेत्ति विद्यामविद्यां च स वाच्यो
मधुराम्लतिक्तकटुकषायलवण भेदेन रसः षड्विधः ३८ मूल ५
३० अक्षरानक्षर भेदेन शब्दो द्विविधः

नयाभविष्यतिचेतिसंशयानुसंधिस्थितोभवतिव्रतणमात्रजीवः पवनमहाविर्भावेप्रयाणमभूत्ः पादेशोच्छावान् भ
वेति आकाशमहाविर्भावेवाहनभतिः गजाश्वादेच्छावान् सूर्यमहाविर्भावेक्रोधाग्निमभतिः इहसहनवामिती
च्छावान् आत्ममहाविर्भावेअहंकारभतिः विद्यादिभिः ममसमःकोवेतिप्रज्ञावान् भवतिजीवइतिविवेकः क्षुणा
शोकाभयलज्जाजुगुप्साचेतिपंचकं कुलशीलंचवृत्तंचद्वावेतेपाशाः प्रकीर्तिताः २८ रसोऽसृग्चर्ममांसेचमेदोमज्जा
स्थिरेतसी समधातुर्वयंप्रोक्तः सर्वदेहसमाश्रयइतिसमधातवः २९ अक्रमव्यसनात्मकतयापरिणतंसन्तूरसा
इत्युच्यते १ एवंसर्वत्ररुधिरादिषुरुधिरात्मकतयेत्यादितेयंत व्यसनमनोव्यसनधनव्यसनराज्यव्यसनविषयव्य
सनोत्साहव्यसनसेवकव्यसनानीतिसप्तव्यसनानि ३० ननुव्यसनोऽहमेशरीरंममजातमितिजीवः खिन्नोभव
ति १ मनोव्यसनोऽहमेचौर्यपरेच्छादिमान् जीवोभवति २ विषयव्यसनोऽहमे शब्दस्पर्शादिसंपा
दनेच्छावान्भवतिजीवः ३ उत्साहव्यसनोऽहमेपुत्रकलत्रादीच्छावान्जीवोभवति सेवकव्यसनोऽहमेपरराष्ट्राग
मनादिसकलधर्मपोषणरतोभवतिजीवः ५ षोषंसप्तार्थं कुलगोत्रजातिवर्णाश्रमनामभेदेनषड्भ्रमाः ३१ मा
लवकर्णाटकद्राविडभेदाभिमानव्यवहारःकुलभ्रमः १ विश्वामित्रादिव्यवहारोगोत्रभ्रमः २ ब्राह्मणक्षत्रियवै
श्यम्लेच्छाभिमानव्यवहारः जातिभ्रमः ३ अष्टादशवर्णाश्रमइत्यभिमानव्यवहारःवर्णाश्रमः षोषंस्फुटं

भेद ५

अविद्यास्मितारागद्वेषाभि निवेशाःपंचक्लेशाः ३२ अथवाअविद्यास्मितास्पृहास्पर्धाभिनिवेशाःपंचक्लेशाः

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मलमूत्रोच्छिष्टितस्थूलशरीरमेवाहमित्यभिमानएवाविद्या १ तापत्रयेनानुभवापवासिता २ रागादिभिःप
रिभवानभवपवासृया ३ सज्जनदर्शनेद्वेषवृथानिषेधनमेवस्पर्धा ४ लोकरंजनायतदुचितकर्मयोगवे
षादियारणाभिनिवेशइतिविभावनीयं ५ मानसतापःशारीरतापइत्याध्यात्मिकतापद्वयं ३३ जरगुल्मप्र

द्वेगदर्शनशत्रोरेकात्मतैवास्मिता २

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